



"To extend" (qiba/ 'pulling the body') for being "one with the universe"



The spirit is "as if swimming" by Wang xiangzhai

"In fact, the keys to the health preservation are simple. Our deep human nature pushes us to **simplicity** and free of any restriction moves. The extention of **natural** instincts is its basis. Every day, in the fresh air of the morning, without any fixed method, simply bend all your body joints, consider the emptiness around you, move simply and **freely**. Feel the energy of the blood **circulation** in your body and in a meanwhile, be aware of the natural forces that are exerted on the outer part of your body.

This is called : The spirit (shen) is as if **swimming**.

The body and the spirit are natural and comfortable.. free and without any limit, they will both progressivly **extend** to finaly be One with the universe."

Principles- Dong Hai Chuan, Wang Xiang Zhai, Wang Shujin [Sun Lu Tang & Yin Fu]:

It is a good rule that the Righteous will not be defeated by evil.

Esteem virtue not strength. Esteem wisdom not bravery; **sooner or later all falls into the Void**

Follow yin-yang, Harmonise with seasons. Benefit humanity & develop **Universal view of Life**

Loosen the shoulders, grow the waist, drill in following-stepping.

When the application (of a technique) has reached its limit, the body must be turned (to escape?). Escape (with) the body, and become shadow without leaving a trace. The key to change & variety is in stepping; exiting, entering, advancing, retreating, Waist extends first

‘Nine Palaces return to One’ means that all the parts of the body flow together with a Single Intention, united as one. Hands-Body-Feet, form continuous unbroken movements flowing from beginning to end, with no hesitation at all. The whole moves in one Breath.

- **6 Unifications**- mind & yi (intention), yi & qi (life-force), qi & li (muscular power), hands & feet, shoulders & hips.. all harmonious and moving as One.

Mind is alert, the eyes sensitive and the hands quick and agile. React quickly to changes, anticipate openings and take initiative before the enemy enters.

Embrace Yin-Yang Fish & tread Bagua diagram; Walk the circle as striding through Cosmos!

1st work on becoming steady&stable, the mysterious will become known, will change&grow!

We may follow the advice if we like, but it would not be as effective as our own way.

(All the while remaining in the center Smiling.. [activates pressure points behind the ears])

Wang Shujin would arrive early and finish his post-standing and moving drills before his students would start trickling in for practice <with shoes on> around dawn, every morning.

You must always be aware of the energies flowing around you.. connecting to all of Nature and the whole Universe (else the practices are practically useless).

The body is like a Swimming Dragon, a wild Goose soaring through the sky, a Tiger pouncing, a sea Turtle gliding, and a Snake's coiling: surrounding, returning, joined together, or successive.. the power/force can be varied.. a divine dragon roaming in the sky, changing infinitely..

- **NON-POLARITY WU-JI POSTURE**



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- Begin by facing squarely, your body upright, hands hanging down, feet making a ninety-degree angle, as in the photo. Your toes do not hook inward and your heels do not twist outward. Your feet seem to stand in a condition of emptiness. You have no awareness of movement or stillness. Stillness is nonpolarity's form. Movement is nonpolarity's function. What is meant by "stillness" is that there is emptiness within the mind, the intention is without thought, and spirit in your eyes stays there, inside nothing seen, outside nothing to see.
- What is meant by "movement" is that you are only following what is natural and turning in accordance with it, and there is no idea of control over extending and shrinking, or coming and going. Although within the mind there is the principle of emptiness and no thought, there is however within the belly a true basis of emptiness which can give rise to an energy of nonpolarity. This energy is like a fog, a smoke in which black and white are indistinguishable.
- The posture is like a rapid current of water, all churned up, no distinction between clear and murky. Due to this posture's vagueness, it is called the NONPOLARITY POSTURE. Although the principle of it is minor, it can nevertheless facilitate realization. Once you have practiced sufficiently, you will be able to understand why this is so.
- **GRAND POLARITY POSTURE**
- It arises from nonpolarity, then gives rise to the passive & active aspects. The grand polarity is continuousness, **continuous liveliness**. Somethingness and nothingness are not fixed, and opening and closing are natural <pulse of life forever expanding & receding.. as the Universe>
- Your neck should have an energy of straightening. Your mind should not use effort. The hollowing of your chest must not be a noticeable

Basic Points for Body Posture :

- **Spirit (Shen)** of **vitality** When used (to fight), the most important (key). When spirit of vitality is brilliant & **luminous (scintillating)**, ears & eyes real clear (highly **alert**).<movement in stillness>
- **Intention (Yi)** is ‘*Commander in Chief*‘- all movements are arrived at through the mind. Internal energy & external strength act as one, with unified intent. You must **have clarity of purpose**.
- **Mind is focused** forward **thoughtless,naturally** guiding emotions & *chi* [aware of **Blood pulsings**]
- **Eyes gaze within**, [de-focused past nose or beyond to infinity] **seeing all** through ‘*tiger's mouth*’
Eyelids withdraw/droop (**relax**) strive to **sense/ feel** [Eyes **direct energy** till you develop **Will**]
- **Ears drawn back** and **listening directed inwards (sensing)** – on breath.. and **all around** near & far
- **Breathing** deep, smooth & gentle - breathe through **Nose** [not mouth]. Breath must be slow, deep and even like a **cloud floating** in the **sky**. (breath links to pulse) **Body merges into the air around!**
Deep Heel-Breathing rooted by **quiet mind**. When manifesting max strength (*Li*), use ‘*Hen/Ha!*’ sounds. Unite whole Original *Chi* as one; this is ‘Gaining’ [Reverse-Breathe to pack more power]
- **Skin Pores** all over your body seem to be **open** but not quite [breathe energy thru whole body]
- **Bones** are heavy and **Marrow lively**. 6 centers match (palms, feet soles, solar plexus, crown)
- **Tongue** tip touches the roof/ **palate** of mouth but not touching (behind the upper teeth) connects the ‘*du-mai*’ <front> and ‘*ren-mai*’ <back> merideans, bridging the *chi* to **flow freely** all around.
- **Mouth** closed lightly [**Lips** kiss] in a **smile**, with **Teeth** not quite touching (this will generate electric **sparks** through the ligaments)[clenching sets teeth,packs *chi*,compresses tendons&bones]
- **Smiling Eyes** **shine** **alert**, maintain good mood! [mild smile activates energy points behind ears]
Good Virtuous Character cultivation is most important & to **harmonise** with **Cosmic Intention**
- **Head** is kept erect straight [never tilted] **chin in**, stretching the back of the ears-neck, with empty Spirit, this raises energy. Back of the head should be flattened & **float upwards**, but held naturally Crown is pushed upwards like a power rushing to the **sky**! *Chi* will rise to the head. Head is master of body. Power will reach **tips** of your toes & fingers, *chi* will **fill your** entire body
- **Hands to Finger Tips** – palm hollow & spread inward,extending. Arm-align mid-finger, lil & thumb stretched. Fingertips guide your intent.[the hands find the openings & **lead** the attacks]
- **Elbows & Wrists** hang and rotate outwards & drop downwards as if weighted; the Forearms will open up & **round** naturally [never straight or bent], strengthening the chest. Only if Elbows **hang** will the shoulders truly sink. Thus chi will be able to penetrate thru the wrists to **finger tips**.
- **Shoulders** sink, till they have a feeling of almost **dislocating mildly** [as in shrugging off a gown] this makes the arms to elongate and become more lively/ energised. **Arm-Pits are hollowed.**

- **Chest** is contained and **Back** lifted, upper body erect. [do not pull up chest.] Wrap shoulders in, spread the wings, round the back. Shoulders 'clamp' inwards, **Blades flatten**, **Chest hollows**.
Power will extend through your elbows when the Chest is held **comfortable..**
- **Spine** is straightened/ stretched from the neck to the coccyx you must be **extended** erect, so spirit flows upward. From a thread, atop the back of the head, the **body seems suspended**. It allows the Spinal nerves to function normally, your reflexes will be free & lively.
Back and Spine rounded, power fills the Body. *Chi* flows easily and fills the **Internal Organs**.
- **Body** is usually kept erect and vertical [never leaning or bending] always **balanced** & free to flow
Internally **all-connected** by **Tendons&Ligaments** linked strings, **continuously** '*reeling silk*' Releasing of energy is done with whole body expanding/extending together as one.<**Resonating**>
- **Upper Abdomen** is slightly contracted then the **breath flows easily** and **sinks down** to the Heels.
- **Ribs** Expanding outwards to strengthens the lungs. [Lungs are the organs for energy.]
- **3 Centers/ Dantiens:** Waist- Heart- Head, if the major acupressure points on the spine flow freely: *yuzhen* (back of the head) *lulu* (between shoulder blades) *weilu* (near base of spine).. when straight and aligned, the kidney chi reaches *neiwan* (between eyebrows).
Hara-Waist embraces *chi* keeping it from scattering. Waist (below navel) is **relaxed & filled**. When *chi* descends to the Hara your body is steady and rooted as a mountain. **Heart** holds steady so you will not panic, the Rib Cage protects the internal organs. **Head** directs your intention.
- **Waist** – roots in earth, solidly; **Heart** – expands, feels emotions; **Mid-brow** - foresees events
- **Joints** are all bit round like curve of a bow & stretched out [never straight/bent]...allows *Chi* flow
- **Lower Abdomen** is drawn <out> together, to accumulate *chi* in the *dantien*. Round the abdomen [Swell/ release the **Belly**]. Keep **Lower Back** empty so *chi* can sink; not by hollowing lower back but by dropping the **Coccyx** (tail bone). (Tying a sash/belt around the waist is a taboo.)
Buttocks Relax & **Stretch the lower back** from the waist to the coccyx. The Coccyx will naturally tuck inwards as the buttocks are drawn down. Kegel/ Perineum/ **PC muscle** is **sucked up** (have the intention of lightly contracting the area between the anus & genitals, esp on in breath) [also useful in delaying ejaculation and prolonging sex] Do not tighten the **Anus** (Sphincter) too much or this will block energy flow and *chi* will become turbid.
- **Knees** unlocked [lil bent] **twist in** & stretch down [never straight-lowers Coccyx] **Knee Caps lift**
- **Thighs** from knees up twist inward & round out [holding **expanding balloon**] but not noticeably
- **Heels** have an energy of **spiraling outward**, rooting/ screwing into the earth; [with paper thin lift]
- **Feet** are **stuck to floor, arched**, weight on outer edges, more on **Toes - stretch inward, grip floor**

Feeling **comfortable** and leisurely,
You behave as if you where mad.

Dismiss all distracting thoughts from your mind,
Concentrate on it as if to listen to the drizzling rain.
Away from the world your body seems,
Nothing is allowed to be attached to it.
With eyes slightly closed and mind concentrated,
You see nothing and hear next to nothing.
Lower abdomen should remain full,
while chest is held back a bit.

When comparing skills, there is victory or defeat, but one's personality is not harmed
by it, on the contrary, it may improve one's personality and increase one's morals.
If everyone could inspect and learn from each other's experiences

advanced technique, in the briefest sense, is to use isometric contraction and relaxation during zhan zhuang, preferably using combat stance. In the beginning, the muscles of a student's whole body will **contract & then relax** together. A special manifestation of muscles-as-one. In demonstration, a student's calf can be felt, by a touching hand, as contracting & relaxing **rhythmically**. In the limiting case, two nearby points/joints will be selected, for example, left hand and left shoulder. While in zhan zhuang, a student focuses on these two points and does isometric contraction and relaxation. All muscles will contract at the same time between 2 points and then relax. From then on, different points and different parts of the body will be engaged for isometric contraction and relaxation. Finally in the most advanced form, 1 point outside a practitioner's body will be fixed.

Advice & Pointers for Moving:

- **Stepping**/ Treading in mud with legs bent, walking is smooth and flowing.
While walking wiping the ground, do not lose self-possession. Icy sky (weather), snowy ground, (it is) raining, it is slippery; solidly & steadily “walking in mud/muddy stepping”
- As **crossing a river**, do not walk up-tall, sit with both legs bent. As you Step forward, keep foot close to the ground. Bend knees & follow thighs. Squat down, bend the knee, hip, and ankle. (Walking with bent-knee stepping strengthens the legs.)
After practice your stepping will be light and quick as **flowing water**.
When walking, on even or uneven ground, the stepping will be calm and composed, and the whole body will appear **level & steady**.
- **Pants brush** as foot hooks inward when placed down. When you walk, the entire body should not sway. <the stance width should not exceed (or fall under) one foot width> Do not hesitate to place the front foot sideways (curved, for stability). <center of gravity in the middle> Step with (feet in a) curve, extending forward with a straight leg.
Use empty and full stepping. The foot is placed lightly, while
Back foot is kept flat, with a slight intention of stepping up on to something.
- As **pushing a grindstone**, (the body) is erect. Twist the waist, sink the waist while holding and lifting up the perineum [huiyin point]. The form is like pushing a millstone around and around, turning in a circle.
- **Turning** the body and **changing** the techniques, the stepping should not be long. [Stepping, don't reach too far. Step in short distances; this can increase speed & stability]
When turning the body, must not spin like a screw (or you will lose your foundation). Spin and turn, dodge like a **whirlwind**.
- **Be Aware** carefully (cautiously) both high & low. Step forward with close(d) knees and step backward with controlled (root). Attentively observe in all directions.
Both eyes to follow the hands like a glimpse of lightning.

- **Waist** must be sufficiently twisted , it acts as axis- its rotation leads the four limbs. (When) exchanging the palms and exchanging stepping, the body skeleton should be low. [Your center of gravity is normally located in the waist area. If you raise up your waist slightly when you step, you will be able to walk more agilely. When the waist is kept loose, you are more able to retreat or advance with correct timing. Keeping the waist area relaxed & steady helps maintain your center & stepping, you will be steady & rooted.]
- **Head** - the spirit of the turning palm (Baguazhang) is manifested from the neck bone (head as if suspended from above). (When) turning and twisting the head, the hands should (move) first. When changing (the techniques), the head withdraws (your neck is relaxed)and when emitting, the head (neck)extends. (It) must be like a spiritual (swimming) dragon connecting head to tail. The big tendon on heel is connected with chest & spine (i.e.entire body is united as one unit).

When hand arrives but feet wrong, force is insufficient
 When hand & feet arrive but the waist is lacking , Going is slow and returning deficient.
- **Tiger's Mouth** is extended & rounded (the semicircle between thumb & fore-finger) and a great power will flow outward. The gaps between the ten fingers - (especially) the ring (& middle) finger - must be opened and extended.
- **Fingers** spread, do not gather. The thumb is held level, index finger upright, the last two fingers curl inward, with an intention of hooking. (Thumbs&little fingers form triangles in 'Lotus Leaf' palm.) Pull back through the forefinger. Extend the middle finger.
- **Palms** hollowed (must not stick out), press outwards with an expression of pushing mountains. Qi flows through body & power expands through four limbs. The palm is held firm & straight. Twist the **Wrist** outward, with upward propping energy. Your hands seem to grab spheres.
- **Backs of Hands & Feet** are compressed <retracted?>, qi flows to hands and feet. Wrists bowed like a half moon and your power will be concentrated. The Feet are the root, if unclear/ unsure, you will become unbalanced and stumble.
- **Arms** have an outwardly stretched & inwardly wrapping strength to them; hands turn inwards. Arms always curved, must keep shape of bow <not touching body> like a half moon, your strength is abundant. The front arm pushes and holds, the back arm is like pulling a bow string. Push and seize. Pull the bow. Defend chest & lungs.
- **Crotch** has an energy of being open & rounded, it will be naturally unified with the knees.
- **Knees** bend like a half moon, and strongly locked, your power will be substantial. The natural stretch and contraction of joints produces a bouncy, unbroken strength. Use Waist power to sink.
- **Knee-Caps** are pulled up, and then your qi will be tranquil , your spirit is harmonious.. Be like a Tree growing deep roots.
- **Toes** should grip the floor lightly, causing the **Sole** of the foot to hollow.
 [Later we need not grip with toes, we let our chi flow down to **root** us to the ground.]
- **Heel & In-step** touch the ground at same time .Thusly your weight will be centered.
- Beginners should move with small steps. Walking the circle is progressively practiced at **3 different heights**. The lower basin stresses getting the thighs level with the knees. It is low and the movements are small and fast.

Visible, the form is like flowing water, Invisible, it is like the atmosphere.

Lithely you act is if you were drunk, or as that of a baby in bath

Leisurely you move as if you were a baby bathing.

Meditating you face up to the sky, Without desire you set your mind on nothing.

get rid of the faults, cultivate virtue, devote efforts to grow, attend to basics, practice carefully!

- By means of De (virtue) Shen (spirit) becomes clear and bright

The whole technique is everywhere with mind, everywhere with meaning.

Relaxed but not limp, rooted yet mobile, strong but not rigid. Integrated body & mind.

Your balance will improve; your sensitivity increases, as does your explosive speed & power

Power: originated in feet, developed in legs, directed thru waist, expressed thru hands

The postures achieve correct body alignment & mechanics, limb & torso endurance, solid structure of body, reduces tension, sinks breath deeper to abdomen, increases blood and energy circulation, achieves a natural equilibrium between relaxed action & tension.

First achieve inner movement in outer stillness, before applying as stillness in motion!

“Relaxation is related to tension and tension is related to relaxation, there must be a harmony between tension and relaxation. The full depends on the vacuum and the emptiness relies on the full, there must be a balance between them. vertical and horizontal, expansion and retraction support each"



Bodhidharma Stance (Da Mo Zhuang) *(Da Mo Zhuang)*



Double Separation Stance (Shuang Fen Zhuang)



Double Push Stance (Shuang Tui Zhuang) *(Shuang Tui Zhuang)*
Both palms forming a circle in front of chest



Double Ward-Off Stance (Shuang Peng Zhuang)



Joyful Stance (Huan Xi Zhuang)



Crouching Tiger Stance (Hu Zuo Zhuang)

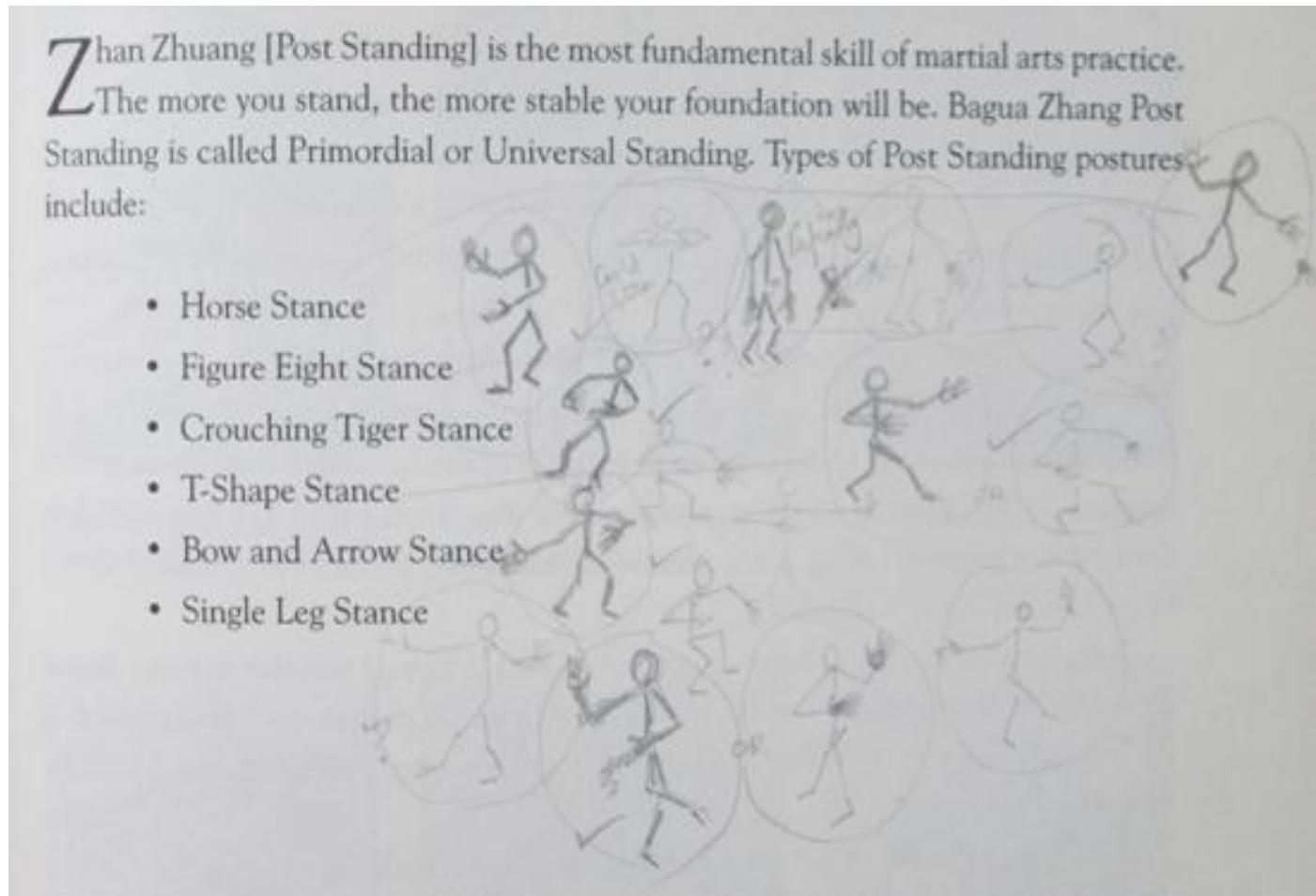
Wang Shujin – Bagua Jhang Master.. and Yee Chuan student of Wang Hsiang Jhai

He practices everyday without fail in rain or snow.. before dawn.. in the park.. over an hour..

He becomes a lorry tyre to an attacker and he can rebound enormous earth energy without moving, at will

Zhan Zhuang [Post Standing] is the most fundamental skill of martial arts practice. The more you stand, the more stable your foundation will be. Bagua Zhang Post Standing is called Primordial or Universal Standing. Types of Post Standing postures include:

- Horse Stance
- Figure Eight Stance
- Crouching Tiger Stance
- T-Shape Stance
- Bow and Arrow Stance
- Single Leg Stance



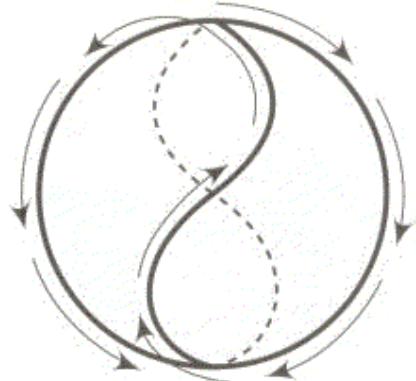
Disregard the distractions from within. When your mind stops, your perception of **time** will change; instead of watching the clock, you'll wish you had more time to spend in this calm, quiet state.



Stepping Methods

1. Inch step
2. Sinking step

3. Swinging step
4. Hooking step
5. Scissor step
6. Continuous step



T'ai Chi Diagram Circle Walking Pattern

- Take one large step out from center and use that as the radius of your circle <diameter approximately width of your stretched hands (i.e. your height)>
- The line of the circle, one foot wide, will be the orbit for practice
- Your feet should straddle the line <always>
- Walking speed will be as your normal walking; walk one and a half circles and change

Infinity Posture (wújì):

- Feet shoulder's width apart and parallel to each other
- Face the east, with left shoulder to the center of the circle and north
- Shoulders hang naturally and palms face the legs (or backward)
- Straighten out the body and focus on the tip of your nose
- Empty your mind of any conscious thoughts
- Have only a tiny qi flow in your abdomen

Primordial Stance (breathing from the heels):

- Raise the fingers and toes, sinking the weight to the heels
- Shift your weight as if almost falling backward
- Keep your balance on your heels
- Practice this 3-5 times inbetween movements
- It adjusts your qi and increases the pure energy (do not underestimate it!)
- [yin schools stand to the east, facing north, and do 3 rounds before changing direction]

Pointers In Striking :

- Accurately look at the coming postures (attacks) then extend your hands. (Like) a cute girl **threading** a needle <precise, focused>, be steady, soft, and strong (firm).
- First poke (fingers point forward), then strike using the wrist bone.

- The abundant power (strong Fin) is emitted from tendons and bones. The hard (Fin) originates from bones and must coordinate with tendons. When emitting techniques with following stepping, the power is able to smash.(this is emitting of Jin- Physical power) (If the power is emitted from the muscles, it will be stagnant and slow.)
- when changing **breathe** in, when attacking breathe out. Weave together inhaling & exhaling and then transform them to chewing up and spitting out the enemy.
- To generate and deliver power you need to be **relaxed** and **agile**
- Hooking (kou) stepping has the shape of a triangle. The tips of the two feet and the kneecaps touch/meet. The swinging (bai) step has the shape of the character '八' ba (eight). The tip of the foot is in line with the heel of the other foot
- Hardness hides softness in the center, hardness resides within softness. The changing/transforming between hard and soft are begun within the stepping.

"30% of victory lies in the hands, 70% in the feet." .. many kicking techniques hidden in stepping

- The eyes arrive, the hands arrive, and the waist and the legs arrive. The Xin (emotional mind) is real, the Spirit is real, and the Power is also real. The 3 "Reals" and the 4 "Arrives" (eyes, hands, waist, and legs) combine into One place. There is a surplus to defend yourself, and (it) is able to defeat the opponent
- The power should be hard, and even more, should also be soft. Too much of hard or soft, the power is hard to withdraw (transform). (When it is) too hard, it is easy to break (and borrow), (this is) the real (natural)theory. Too much elegant softness is truce (useless).
[Too hard or too soft, it will be either too stagnant or too weak. In either case, the power is not Alive and can be easily neutralized.]
- (When) the opponent is hard and I am soft, (this) is the right way. (However), if I am soft and the opponent is hard, the method is also good. The hard and the soft mutually coordinate and win from the waist.
The conflict (battle) is decided by whose stepping is better.
- He has never known difficulty if the hard and the soft mutually assist (each other). Hard and soft should use the Qian (Yang) and Kun (Yin) hands. This enables (one) to open the heaven, expose the earth, and cause the great wave in the ocean <fa jing?>.
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[remain alert, do not panic. trust your training, and be confident, coolly handle the situation.]

[The most important factor in winning is knowing right Timing, and recognizing the right opportunity to apply techniques.]

- The Hook step and Swing step wind around and are lost track of, the body appears to be floating. Its seen in front and without leaving a trace, it suddenly appears behind.
- If your opponent also uses the strategy of entering your external door, then you must use the internal door to attack (relative to him, you are still on his 'side' door).
[stepping, try to keep on the outside (of opponent) and away from the center (line).]

- Does not matter if the opponent's hands are (as fast as) a flying swallow, an ant's shouting to my listening is like a tiger's roaring (will still see them clearly).
- the sole posture of "Single whip" (grabbing) is not marvelous. It is appropriate (if you apply it) left & right repeatedly <flowing continuously>. (If you) change the left to right and right to left, (then) withdraw the body & step backward at the proper opportunity.

[When you exchange your palms, they both act the same, fast and accurate, just like an arrow fired from a crossbow.]
- When you store your Jin, the anus is gently held upward; exhale and expand your anus as you emit your Jin.
- Before moving the hands, first thighs attack. Before extending forward, first withdraw backward. (When) withdraw enough then emit, the effort is only half. [way Jin is stored]
- When one is well trained in rotating the waist while making any movement, the waist rotation can be so minimized while pressing forward that it is not noticeable.
- Using only one side of the (bagua) palm (one hand), the goal cannot be achieved.. One (hand) sideways (&) one forward will become 'triangle hands'. This will make the opponent be controlled like (an object) held to your chest .
- The opponents are many, it is hard to fight against (them) with strength. Do not forget that the tricks (strategy) is able to break (defeat) a thousand pounds. One hand cannot defeat (the opponent) depending solely on strength. Though the ox (is strong), it still fears the extension of the Reverse (unstrung) Bow (- a whip) <Strike suddenly from behind>
- The hand follows the person, changing to move with the enemies position
- Superiority is always held by seizing control of the center
- The outgoing hand must be one not both hands. Using the one hand to do many things
- The outgoing hand needs to provoke causing the enemy to move/ react. To seal up/ entangle the enemy is the best situation/ skill to achieve.. quick ability to change is a great achievement.
- If the enemy advances, move to avoid the tip of his attack. Yield your position to let him fall into emptiness. Turn back and with one strike (almost always) cut/slice into his middle..The soft-flexible body pulls the rudder to turn tail-end & follows the waters current to easily move boat.
- Strike left, my right responds; strike front my back responds;in harmony with my breath. Close up & roll to defend against left & right; turn around, appear to retreat to advance
- do not take a blocking posture, move everything around your center to win.
- If I issue later but arrive first cannot be successfully defended against.
- When the enemy moves handle it by moving calmly to keep the enemy calm. If the enemy is hard I am soft
- Turning and entering I try to get to get to the enemy's back. Then soft turns to hard, stick and stay close to emit.

- Follow the source, adapt to their change and transform it before it arrives. At that time show intent with the eyes before the hands touch and take advantage of their momentary lapse, attack without delay.
- Observe the opponents hips and shoulders to see their changes
Use the touch of the hands to feel their intentions not their eyes.
- [When we strike, our force issues from the dan tian .. As soon as our force is expended in our strike, energy from the Cosmos flows in to fill our dan tian and other parts of our body when force has been used. this is because of our free chi flow.]
- When changing techniques head withdraws, when emitting head extends. It is like a spiritual dragon connecting head and tail. When turning and twisting the head, hands should move first.
- [soft force is directed by mind to penetrate into the opponent to distort his energy network causing severe, and sometimes delayed, damage]

get rid of the faults, cultivate virtue, devote efforts to grow, attend to basics, practice carefully!

- By means of De (virtue) Shen (spirit) becomes clear and bright

The whole technique is everywhere with mind, everywhere with meaning

Qi Zuan Luo Fan - Rise Drill Fall Turn:

drill up overturn fall, rise & drill pierce, fall & turn & rise strike, strike with rising and falling **continuosly following** each other like a machine

Read more:

<http://www.shouyuliang.com/newsletters/2006-september-october/the-essence-of-bagua-zhang-translation-of-ancient-secrets-bagua-zhang-thirty-six-and-forty-eight-s.php#ixzz3yRBkYa00>

<http://vinbagua.com/pages/translations.html>

<https://brennantranslation.wordpress.com/2015/04/30/the-bagua-manual-of-sun-lutang/>

<http://www.shaolin.org/general-2/bagua-zhang/bagua-zhang01.html>

Bagua San Shou Zhang - trans by Joseph Crandall [shi jidong style] -
\$25.00

Wang Chun-Pao, 'Taoist Method of Walking the Circle'

Hand Forms

1. Vertical palm (dragon)
2. Piercing palm (face up)
3. Carrying palm (" slopes down)
4. Splitting palm (chop, thump up)
5. Scooping palm (grasps down)
6. Cow's Tongue palm (gathered fingers)
7. Lifting palm (angled dragon)
8. Slicing palm (horizontal chop)

All parts of the hand are used

- Finger Tips
- Knuckles and Back of Hands
- Palms (slap)
- Palm Edge (chop or push)
- Base/Heel (press)
- Wrists & Elbows (smash)

FOUR BASIC SITUATIONS - Lifting, Drilling, Dropping, & Overturning

The 13 Prohibitions

- Don't indulge in sensual pleasures excessively
- Don't practice when distraught or ill at ease
- Don't practice in stagnant or polluted air
- Don't practice when too windy (conditions should be calm)
- Don't practice on full stomach; don't eat or smoke directly after
- Don't become out of breath while practicing; don't use excessive force
- Don't wear wet (as due to sweating) clothing in the wind after practice (change immediately)
- Don't sit down directly after practice (walk slowly for 10 minutes)
- Don't go to the toilet or talk directly after practice
- Don't practice when fatigued/tired excessively
- Don't drink to excess or take stimulants
- Don't skip training levels
- Don't become arrogant or disdainful of others. [these rules come directly from our ancestors]

Speaking of Practice

Subjective

- Make the decision to practice diligently without fail. Determination leads to success
- Keep perseverance, overcome the difficulties of pain and train daily without pause
- The style of boxing is of a continuously linking nature
- Understand the forms of Twisting, Penetrating, Stretching Outward and Wrapping

Objective

- Follow honestly. Do not doubt. Do not cheat.
- You must practice Post Standing. This is the fundamental practice for all martial arts
Earlier students had to practice for 1-2 years before being taught any techniques
They develop your legs & waist, and increase the growth of your internal power.
- If you skip the fundamental, your form will remain undeveloped



- opening inwardly,closing, is “hollowing the chest”

- **BLUE DRAGON FLIES UPWARD**



- Palms facing upward, spread apart to both sides as though drawing semicircles, palms still facing upward, as though propping up two bowls of water. Your left forefinger is again pointing to the center of the circle, your eyes again looking toward the tip of the forefinger. Your shoulders have an energy of hanging down, as well as an energy of spreading outward. Your hips have an energy of drawing in and your head has an energy of pressing up. Your waist has an energy of twisting, following your left hand. It can make your heart energy mild and your liver energy at ease.

All techniques and other animals of Baguazhang can be pulled out of the Qian & Kun..



Qian is pure Yang 'Lion Opens Mouth, & Kun' is pure Yin 'Snake Spits Tongue'

there is no opening so small the wind cannot penetrate. Have firm intent in the middle and upper body while keeping footwork mobile. Qi will spread to your four limbs and your body will move about like a windmill in a gale.

- <rising&extending while opp rolls up; rising&dragon while opp gathers in +kick-turnin'>



Bagua 8 Trigram Palms:

1. Qian is shoulders, elbows, wrists, three unbroken lines (Lion) [Heaven]
2. Kun is represented by hips, knees, feet, three broken lines (Unicorn -qilin) [Earth]
3. Zhen is eyes looking horizontally, the two broken upper lines (Dragon) [Thunder]
4. Xun is lifting up the anus, symbolized as the broken bottom line (Phoenix/chick) [Wind]
5. Kan is represented by chi-filled abdomen, the unbroken middle line (Snake/pig) [Water]
6. Li is the sternum, symbolized by the broken middle line (Crane/pheasant) [Fire]
7. Gen is head uplifted, symbolized by the two unbroken upper lines (Bear) [Mountain]
8. Dui is represented by gently closing the mouth with the tongue placed upward at the palate, symbolized by the broken top line (Monkey) [Marsh]



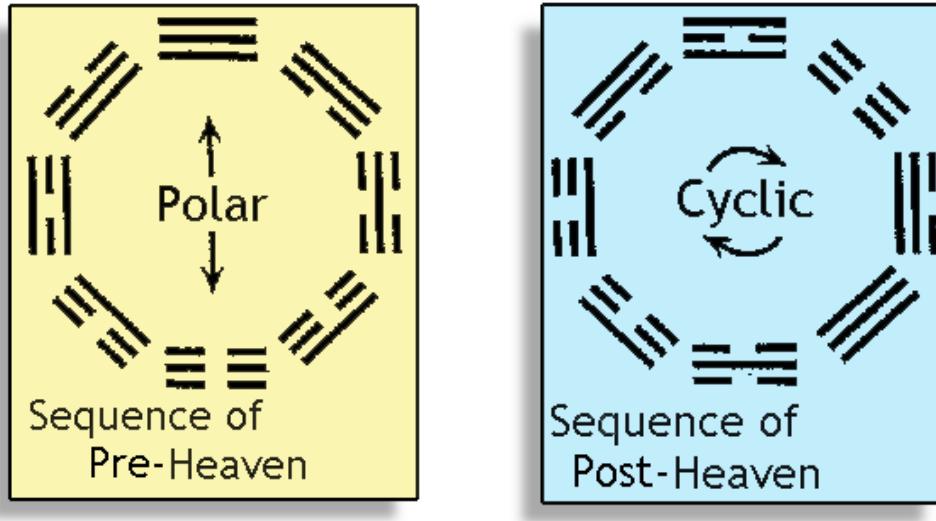
- He Jinbao, Yin Fu Style

- The "9 strengths" are stretch-up strength, lift strength, sweeping strength, struggle strength, horizontal strength, spring strength, inside strength, turning strength and united strength.
- The "9 requirements" are the waist is to be lowered, chi is to be sunk, the anus has to be lifted, the tongue is to touch the palate, the elbows are to be in, muscles and joints are to be relaxed, the shoulders are to be dropped, the body is to be retracted, and the palms are to thread.

- The 4 ends are: the teeth are the end of the bones, the tongue is the end of the muscle, the fingers and toes are the end of the sinews, and the body hair is the end of the blood. Strive to get your mind and energy to sink back to your elixir field.
- the internal is Pre-Heaven, the external is Post Heaven.. all things contain in them Pre and Post
- the Kidneys are the source/root of Pre-Heaven, the Spleen the root/origin of Post-Heaven Kidneys correspond to the North and Water. Water is Heaven's one Source. (Shaped like foetus!) Spleen is the Central Palace and Earth, the Mother of [all] things, with Fire, Water, Wood, Metal which become the five internal organs, later the six hollow organs, four limbs and all the bones.
- Yi Jing (Book Of Changes) has two diagrams-

square and a circle, <squares in circle>

Square (post-heaven) Diagram - Qian (Heaven) Yang starts in the northwest and Kun (Earth) Yin finishes in the southeast, Zhen (Thunder) and Xun (Wind)
Circle (pre-heaven) Diagram (the Heavens) – Qian (Heaven) in south and Kun (Earth) in north, Li (Fire) in East and Kan (Water) in west, left yang ascends, right yin descends
One Qi moving is Yin-Yang (Wuji becoming Tai Ji), facing the center of the circle revolve continuously like the One Qi, Bagua Quan seeks the mysterious in **hollow center** of the circle
<circle in a circle is the Sun>



- purify the source and it will flow long.. irrigate the root then the branch will flourish..

The circle within the square

The practice of Ba Gua Zhang is clearly linked to some Daoist meditation practices involving walking in circles. It also seems to have some similarities with Eagle Claw kungfu.

Li (empty in center) to adhere to; palm is 'to button or hook' to penetrate (kou) [double palm change]

Basic training: in daily life, in order to gain results from training **all the time**, while walking, standing, sitting, and reclining. One must start the training from the pile standing (zhanzhuang).

The 1st step in studying boxing is exercising the **nerves** as the basic training method, and intuitively perceiving the peristalsis of whole body: Arrange the **posture** of whole body properly, keep body upright, have no thoughts, strengthen **nerves in stillness**, align **breath**, warm up and nourish muscles, let **every cell activate naturally**. One should especially experience and observe the barely perceptible movement and activity in nerves. The strength comes from inside and reaches the outside smoothly throughout the whole body.

Thus, one does not train the bones & muscles, yet they get trained by themselves, one does not nourish the nerves yet they get nourished by themselves. When one has done it for a long enough time, one will know standing brings many inexhaustible wonders.

The 2nd step is training the **trial of strength** (shili): In applying one's natural instincts one must take strict precautions against predominance of human desire, or else misapplication of the illusory will arise. Sometimes, because of desire, the strength sometimes has nothing to do with the **natural instincts**. Thus scholars of the past told us not to try helping the shoots grow faster by pulling them up. [Basics are most important!]. The way of applying the natural instincts can be suited to personal needs, but first, one must **understand the moving state of strength**.

Strength is gained and realised by trying it, and one will realise how to use the strength too. First one must **make the strength equal all over** the body, the muscles agile, and the bones supporting of the body frame; so that the muscles can contract, stretch, relax, & tense in **harmony**. Strength should come from inside and be issued out. In movement, slow excels over quick; **be relaxed** rather than impatient; the movement should be slight & the **spirit full**.

When one wants to move one will stop, when one wants to stop one will move, furthermore, when moving one cannot help but stop, when stopped, one cannot help but move.

3rd, everyone's body has parts difficult to connect, thus **trial of voice** (shisheng): is namely complementary internal breath work. Also called **inner breath**/brain[abdomen]-back-breath.

The 4th step is Self-defence: namely **combat**: One should know that a big movement is not as good as a small movement, a small movement is not as good as stillness, one must know that only **stillness is the endless movement**. If the body moves, that is just an expression of immobility and lack of strength, what is called movement in stillness, is moving as if one was not moving, the movement and stillness are the basis of each other, and the wonders of their application mostly depend on the nervous system being connected, the **mind leading**, the big and small joints and ligaments extending and contracting mutually, the **fulcrum firm** like iron, having **twisting & opposite strengths**, **rotating** around the pivot point, moving the centre in a **balanced** way, and issuing the **explosive power** together with the **breath**. If one can exert it properly, one has the basis of combat.

If one can keep practising unceasingly, then it is naturally not difficult to realise.

What is the distinction between the so called big movement and small movement, in fact, depends on individual basic skills.

Wang Xiangzhai: The way of combat science is extremely complicated and difficult to unravel, yet it is **extremely simple** when its gist has been grasped. Thus we should first know what we study it for. When we know that, we can surely gain something. Good health is the basis of all the human activities, so if one learns the method of exercise properly, then the benefits will be great, but learning it improperly can even lead to death. Only very few of the sportsmen doing strenuous exercise can enjoy longevity.

Every morning in the fresh air, without any method, just let the joints of the whole body be slightly bent, **consider the sky**, move slowly and freely, experience and **observe** the intestinal qi and flow of blood. At the same time, intuitively **perceive the external void** and nimble opposing strength, as if "Swimming".



- Wang Shujin

Wang Shujin Style - Kent Howard

<http://wangshuchin.blogspot.in/2007/10/authors-preface-from-ba-gua-zhang.html>

Wang Shujin's teacher in bagua zhang & xingyi quan was Dong Hai Chuans direct disciple zhang zhaodong, as also Xiao Haibo for over a year later on; and wang xiangzhai for zhan zhuang/ post standing/ yi quan

http://www.amazon.com/Bagua-Swimming-Body-Palms-Shujin/dp/1583942459/ref=pd_bxgy_14_img_2?ie=UTF8&refRID=1X0NW5G3N1J0CTGM28GZ

Master **Dong** was born in Wen'an County, Hebei Province on 13th October, 1797. He loved to gamble and often got in trouble. He was too poor in Beijing and fled south to the mountains to hide at Mt. Ermei, Szechuan Province. There he met 2 Taoist monks Gu Jici and Shang Daoyuan. Liking his character and bearing, they accepted him as a disciple, and taught him martial arts and the *He Luo* classic of Daoism.

They corrected his posture and movements and told him to practice this circling (zhuan tian zian?) around a tree.. until the tree begins to 'pursue' him.. and then only to report to them. He trained long and hard for 7 years until he had worn a path 3 feet deep around the tree. Then one day Dong suddenly observed the tree trembling and actually leaning towards him, (and he achieved sudden enlightenment).

His teachers congratulated him and then instructed him in circling 2 trees, in figure 8 walking. [there is also 3 tree circling] This master dong practiced for 2 years until both trees 'pursued' him. His teachers then asked him if he was homesick. On hearing his affirmation they congratulated him on not losing his human nature. They then taught him the palm changes and weapons forms for another 2 year.

They then bid him farewell, instructing him to stop at all martial arts schools on the way home and accept all challengers. His fame begins to spread way ahead of his journey. He is reputed to have not been defeated even once till his death at about the age of 90, on oct 25 1882!

At home he finds his home destroyed and parents dead. Having no place to stay he would sleep in the open near heaven's altar. One day the martial teacher of a manchu prince notices his rugged and robust yet agile countenance, his strong 'horses back' and flashing eyes despite his disheveled appearance. In a polite match of skills on a mat of 6 x 8 feet, hou is defeated thrice. He is so impressed that he gets dong a job as a waiter-server at the imperial kitchen.

When prince shuei throws a major festive banquet with thousands of visitors, dong's incredible skill at effortlessly weaving through the crowd, gracefully serving drinks, he is noted by many seniors and is brought to the emperor's notice, and soon appointed the emperor's personal martial arts instructor.

After many years he opens his classes up to invite outsiders and becomes well known. Master cheng the spectacle repairer at the palace was his first student, accepted due to his sincerity.

original name of the system was zhuan zhang (rotating palms), later expanded to bagua zhuan zhang.

Tepee Pole Training

In Master Park's method, the pole training practice does not end with the "Nine Palace" pole arrangement. After the student has become proficient with working the nine poles, the center and four diagonally positioned poles are removed. The remaining four poles are then tilted in towards the center to form a "Tepee" shape. In this "Tepee" configuration, a height variable is now added to the practice. Here, the student must not only maneuver around the poles, he/she must also maneuver under the poles. While walking, circling, and turning, the practitioner must continually adjust his/her body height in relation to the angled poles. As the training progresses, the angles of the poles are varied.

-there is an automatic "spring loading" of the legs.

-When the posture is correct and the hips are open, the Tan Tian will expand naturally and the Qi (Chi) will flow automatically.

– reacts instantly, and without hesitation, when under attack.

Shaking Palm

The basic Shaking Palm exercise is designed to relax and strengthen the waist and shoulders, giving the student a better foundation from which to proceed. It is important to remember that **during all palm exercises, you must remain relaxed.** If you hold tension in your muscles, you will hinder the flow of blood, lymph fluid, and Qi and this will significantly hinder your progress and development.

The stance that is utilized in the basic Shaking Palm exercise is the **Horse Stance (Ma Bu).** Here, your feet should be parallel, facing forward, and a little more than shoulder-width apart. Your knees should be kept in line over your feet and, in the beginning, should be bent only to a degree that is comfortable. Remember, **you must stay relaxed.** Forcing the stance to be too deep too soon will cause you to be distracted by the discomfort and not focused on the main intent of the exercise.

The hands should be pulled back along the side of your body and held approximately at the height of your lower (floating) ribs. Your elbows should be behind your hands with your palms facing in the Heaven, or Yang, orientation (i.e. palms upward). It is very important that your elbows be kept behind your palms for proper body alignment and mechanics.

you must always sink the shoulders. By drawing or allowing the shoulders to rise upward, tension will be created in the neck and shoulder area which block or reduce the **flow of Qi.** Internal Energy should never be restricted or wasted in this manner.

Second, **you need to "place your lungs into your back."** You can do this by slightly rounding the shoulders and thoracic region of your spine. Your lungs should remain "in your back" so that your chest can become "**empty**" and your diaphragm can operate freely and without restriction.

To begin the **basic Shaking Palm exercise**, settle into a Horse Stance with the hands, palms up, at your sides as described above. Refer to the step-by-step sequence illustrated in Figure 3 below. Begin the movement by extending the right hand (fingers pointing forward) from its position at the lower ribs to a position at the front, level with the height of the shoulder with the arm fully extended. During this movement, several important things must occur. First, your arm is connected to your body and, as such, does not ever move independently of it. The shoulders and waist must move at the same time your hand is extended forward by the elbow. Second, the palm remains in a Yang, or Heaven, orientation (i.e. palm up) until just before the arm reaches full extension. Then, your palm is turned rapidly to the Yin, or Earth, orientation (i.e. palm forward) to strike. Also, note that your right shoulder should move forward approximately 45 degrees as you strike with your right palm.

it is better for beginners to think more of the pulling motion on the right side than on the act of striking with the left palm. Focusing on the hitting or striking action too soon in your training, can

cause the mind to switch into "fight-flight" mode. This can lead you to tense up which will retard / block Qi flow.

At full extension of your arm, contract the muscles over your Dan Tian and forcefully exhale with a short burst of air through the nose. Also, as you exhale, issue the sound "hummph" in your throat. Keep the sound short and make sure your timing coincides with the strike at its full extension. Making this sound assists you in focusing your energy.

- gained its formidable reputation as a "**guerrilla-style" approach to fighting multiple opponents.** underlying principles and adapt perfectly to this complex and dangerous situation. The practitioners of Pa Kua Chang were extremely mobile, lightning fast, highly observant, and aware of all directions - - thus enabling them to deal successfully with multiple attackers.
- The art of **Pa Kua adapts and changes as the circumstances dictate** and it changes to a certain degree with each individual who practices the art.

-The seething energy of the sleeping dragon dwells within us all. If awakened in the proper manner, the dragon can bestow unfathomable powers

- "now" is most important part of our lives. **it is important you bring immense concentration to present**

- Walking the circle is a very powerful form of inner energy cultivation or Qi Gong.

- the hand should be level with the physical location of your eyes.

Imagine yourself walking on a frozen lake covered with very thin ice. As you place each foot down gently to avoid breaking the ice, you will cultivate a gentle step.

- you must visualize in order to progress rapidly

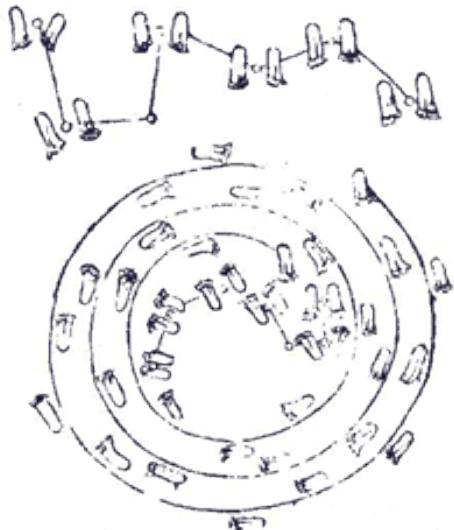
- The large muscles of the thigh (the quadriceps) are very important .. their most important function is to act as a secondary pump for the blood. In fact, the Chinese refer to them as the "second heart." By helping to bring the blood back to the heart, the thigh muscles make the heart's job easier and contribute to the health of the body.

- large animals, they do not plod along. When they walk, their step is soft and quiet. In fact, they seem to almost glide along..

- YOU MUST CONSTANTLY MONITOR YOURSELF FOR NEW AND DIFFERENT FEELINGS

(- some learn faster or even on their own as they are able to access universal mind information, or remember past life trainings, or are guided by ascended/astral/devic masters..for the rest teachers help)

Wang Chun-Pao, 'Taoist Method of Walking the Circle,'



- (I will) not be scared even (if they are) as sharp as the Yu Chang (Fish Intestine) sword. Extending (my) hands to seize it (the situation) is just like picking up an object in a bag. **Pointing (to) the mountain and striking the grind stone**, the marvel is hidden within.

Basic Pair Practices

After a basic level of training has been achieved in circle walking and the basic palms they can be used in pair practices. Where all the Bagua principles can be applied to martial art training. Some of these principles are: pushing, lifting, dragging, leading, rejecting, locking, swooping, and drilling.

"The distinctive trademarks of the **Yin Fu style** are the large number of percussive techniques, multiple quick-strikes combinations, explosive movements and very quick and evasive footwork. Yin Fu was said to "fight like a tiger," advancing forward and knocking his opponent to the ground swiftly like a tiger pouncing on its prey."

- Cardinal, [Baguazhang, Eight Diagram Palms Shadow Boxing](#)

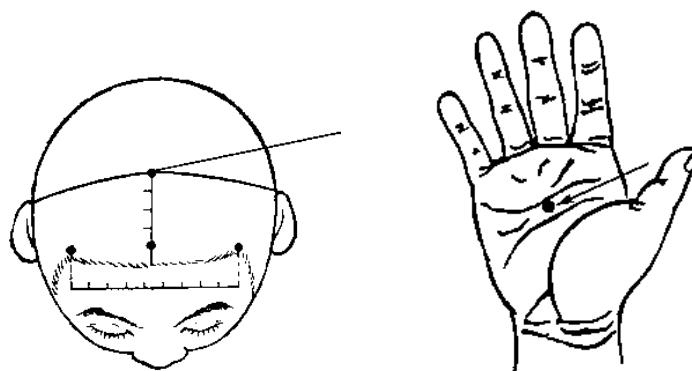
"Thus, the two major classical BaGwa solo exercises, the ones which were used as guides in developing new forms, were Yin Fu's, Mother Palms, and Cheng Ting Hua's, Old Palms. These were the standards. This is why such

masters as Sun Lu Tang and Fu Chen Sung, students of Cheng, practised and taught the Old Palms form. However, since Yin Fu was Tung's longest and most skilled student, Yin's basic form was at a much higher level (or more difficult to learn and master). Nevertheless, the Old Palms form though simpler, incorporates effective combat techniques. Yin Fu emphasized punching and kicking etc., in his training and teaching, whereas Cheng Ting Hua emphasized close range contact utilizing Shway Zow (Chinese wrestling) and Chin Na (Chinese joint locking techniques). However, both of these masters' basic BaGwa was essentially the same."

- [8 Palms - Ba Gua](#)

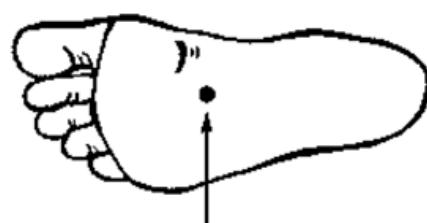


5 Gates/ 5 centers Breathing

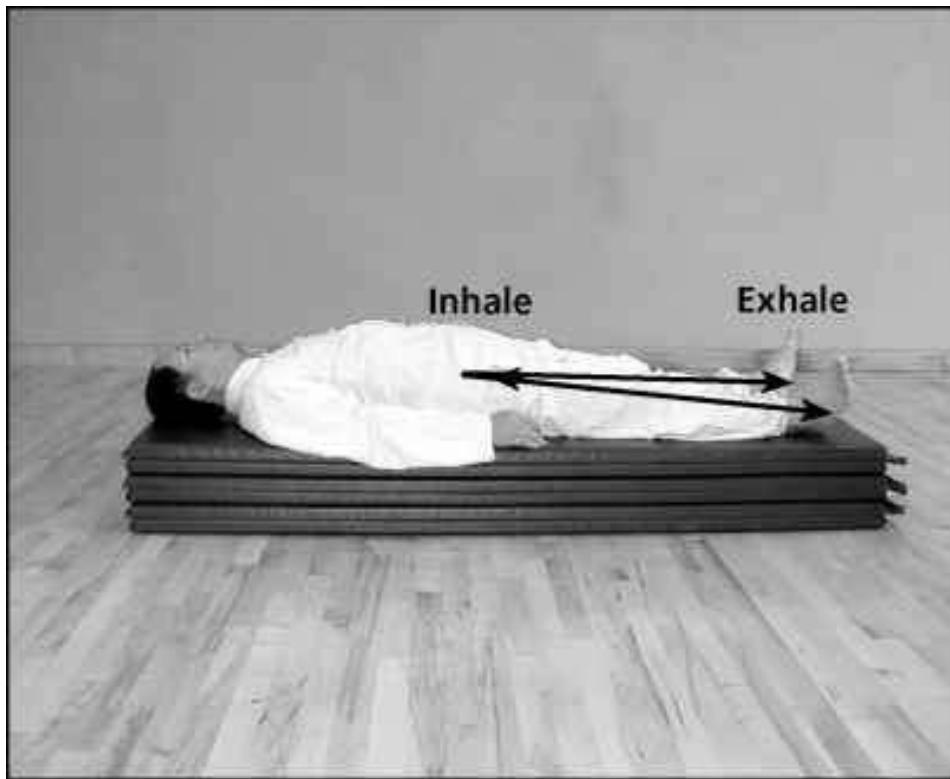


Baihui (Gv-20) Cavity & Upper DanTian/[3rd Eye](#)

Laogong (P-8) Cavity ...x 2 Hands



Yongquan (K-1) Cavity ...x 2 Feet



Yongquan / Foot Breathing with Normal Abdominal Breathing

Beginners use the Baihui gate on the crown, from where it is easier for them to communicate with the **Natural Qi**.

Later, the Upper DanTian/ 3rd Eye will be used instead.

When you practice, first learn Yongquan/ Foot breathing and then later add the 2 Laogong/ Hand to become 4 Gates Breathing. Add crown/ baihui for 5 gates. Once you include the Baihui in your breathing, it is classified as Spiritual Breathing.

Therefore, after you have learned how to build up the Qi at the Lower Dan Tian, you will learn how to coordinate your breathing and lead the Qi to the Yongquan cavities on the bottom of the feet..

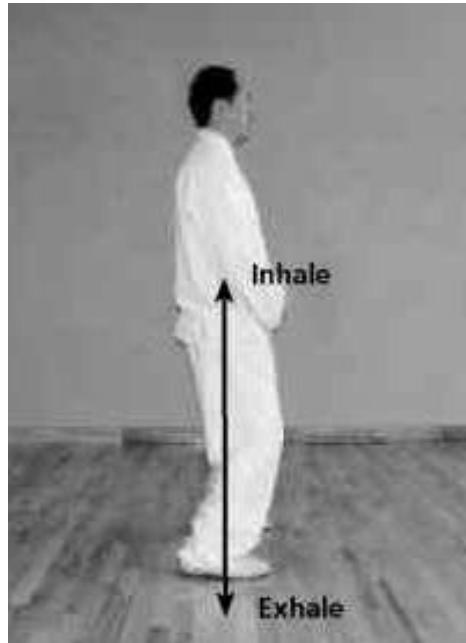
When you **inhale**, you use your mind to lead the Qi from the Yongquan to the Lower Dan Tian and when you exhale, you lead the Qi from the Lower Dan Tian to the Yongquan cavities. Naturally, when you inhale, the abdomen is expanded while the Huiyin (Co-1) cavity is gently pushing out and when you **exhale**, the abdomen is withdrawn while the Huiyin cavity is gently held up. though mind is involved in this practice, **relaxation** remains major concern. The mind is not aggressively involved in leading the Qi.

In this practice, you may choose any desired position.

If you wish to practice Yongquan breathing in a more relaxed way, you may simply **lie down** and use **Normal Abdominal Breathing**

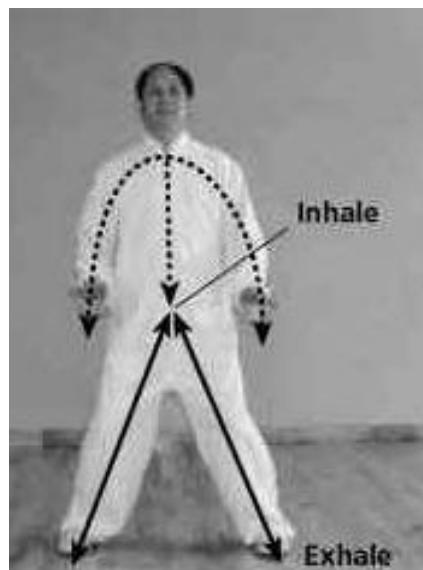
However, if you wish to lead the Qi to the the Yongquan **strongly**,then the **intention** is used strongly, and naturally **Reverse Abdominal Breathing** is *more* effective.

Best posture for this is **standing**. First **inhale**, your mind leadd Qi to Lower DanTian, and when you **exhale**, your mind leads the Qi to the Yongquan/Foot cavities while slightly squatting down, **imagining** your are pushing your feet deep down into ground



2 Gates Reverse Breathing

After you have practiced the Yongquan Foot cavities breathing for a long time, and have reached the Real Regulating add the Laogong Hand cavities as well...



4 Gates Qi Breathing

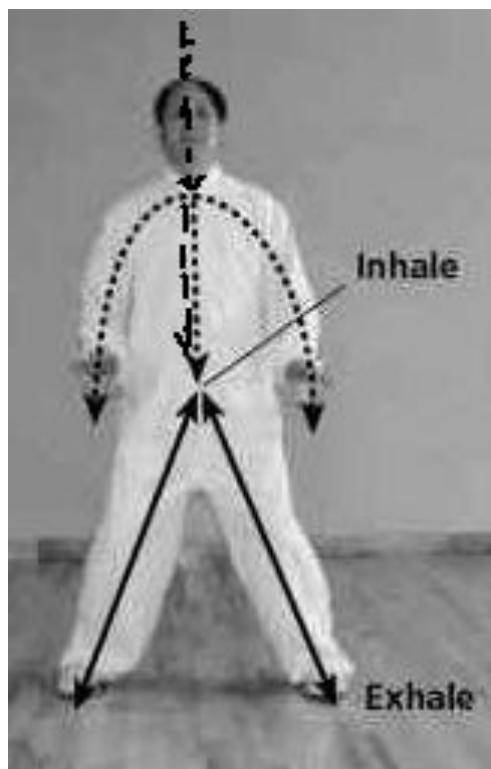
Again, you can use either Normal or Reverse Abdominal Breathing. When you inhale, you lead the Qi from the four gates to the Lower Dan Tian, and when you exhale, you lead the Qi from the Lower Dan Tian back to the 4 gates

Yongquan cavity breathing is also called "**Foot-Sole Breathing**" as described by well-known Daoist scholar, Zhuang Zi (Confucius) during Chinese Warring Period (403-222 B.C.).

He said: "The ancient **True persons** (i.e., persons who have attained the Dao) ... their breathing was deep and profound. The Real persons use the soles to breathe while the laymen use the throat to breathe."20 From this, you can see that Yongquan breathing has been practiced for more than 2,000 years.

From medical Qigong, it is well known that Yongquan breathing is a most effective method to regulate abnormal Qi in the 3 Yin organs: Liver, Kidneys, and Spleen; and the Laogong/ Hand breathing to regulate the organs: heart and lungs.

4 gates breathing is a common method for Grand Qi Circulation (Da Zhou Tian) Once you are able to reach a profound level of 4 gates breathing, then you learn the 5th gate, this commonly known as "Spiritual Breathing" ...



Spiritual Breathing (Shen Xi)

5th Gate/ Baihui Breathing / Upper Dan Tian Breathing / 3rd Eye is used to raise up the Spirit of Vitality so that 4 Gates Breathing can reach its max efficiency. commonly used for **Bone Marrow- Brain Washing**, aims for spiritual Enlightenment

lead the Qi upward through the spinal cord (Thrusting Vessel, Chong Mai, to nourish the brain and energize it to a high level of energy). When this happens, the Shen can be raised and energy potential reaches a high level. "raising up the Spirit of Vitality"

"regulating without regulating." In this case, all cultivations have become natural.

Energy of **Earth (very yin)** naturally pulls very strongly towards the energy of **Heaven (very yang)**. Now in your body, the further down within it that you go, the greater the connection to the Earth energy is, until at your **feet** the connection is nearly total.

Similarly, the higher up within your body that you go, stronger that connection to Heavenly energy (head) Further, the muscular contractions and the pulsing energetic releases of orgasm are very similar to, and so **very connected to, the pulsation of the process of creation itself**.

During orgasm you can **connect to the Earth energy and allow it to flow up to Heaven through you**, entering at your feet and reaching to your head, and thereby **adding its power to your orgasm**. Which can serve to make the orgasm very, very intense indeed, virtually **instantaneously**.

.

Compared to the amount of energy you normally hold within you the **quantity** of Earth **energy available** to you is **practically unlimited** and **will pour into you** with phenomenal force **if you let it know that it may do so**; with **as much force in fact as you can safely handle**.

.

Teq.

As you get close to orgasm hold a small part of your **awareness at your feet** and at the **bottom of perineal region**, feel the especially strong **connection of these to Earth** and Earth energy. Then as the orgasm begins **intend/allow** Earth energy to flow into you, **feed into your orgasm** and **continue upwards** through your main energy routes to your head (**and to Heavenly energy**). You can allow the flow to continue **through your head upwards and out through your crown**.

If you prefer you can “see” it doing so as **green (of heart)**, soothing energy flow.

Just the intention that Earth energy flow into you is sufficient to get the technique working and, being **simpler & more direct, will work more effectively** than complex ways.

As the Earth energy pours into your orgasm it will probably result in that **orgasm becoming continuous**, fuelled by a continual pouring of Earth energy into you. **Let it.**

And if you wish the orgasm to become stronger and more intense **simply intend** that the Earth energy pour into you with **greater force**.

The Earth **energy is intelligent**, but **also very caring** and cautious as to how strongly it moves through you. If you **let it know that you are happy .. for it to move through you more strongly**, then it will do so.

If you direct the process so that the Earth energy flows all the way up to your head and then outwards through your crown it will lead to a **very strong connection of the Earth to Heaven**, flowing through you.

The result is a very intense **blissful, mystical** experience & **very purifying** for your energies

Totality-Enlightenment a Zhang Zhung Dzogchen monks Experience:

I do as he requests. Within moments I am experiencing an unusually deep level of relaxation; I feel, distantly, Kenji's hand on my back.

The remainder of this experience is essentially impossible to relate; any attempt is doomed to failure, yet I will certainly try, for to fail to attempt is to forgo the chance of conveying any of its value to others. So, as I recall it: I am visualizing light, myself as surrounded by light. Gradually I become aware of a much greater light surrounding me; it is very bright but not blinding. My physical body melts from my awareness; I seem to sink into the bench, as if it is reaching up for me. My physical body is largely no longer perceptible, except that I am oddly aware of tears falling abundantly. (Kenji later explains that this results from the "loss of the ego-self," that I still have a strong identification with my "little I" or my "me," as he calls it, thus it reacts to being "ignored.")

The light grows ever brighter and brighter; I open my eyes—I think—eyes open or closed makes no difference. I am in a vast sea of light, the entire universe is filled with and consists of an immense torrent of living light, and in it a vividness of life beyond all description, many magnitudes beyond what I have ever experienced. Gradually I notice that even within this

"OOOMMM"

